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to a like effect made in 1873. Dr. Swanton certainly makes out a good case, and the Natchezan, like the Adaizan, will probably have to be removed from the list of independent stocks. The Natchez Indians, though not a very numerous people, have been of considerable importance to the folklorist by reason of "their highly developed monarchical government and their possession of a national religion centring about a temple which reminds one in many ways of the temples of Mexico and Central America." The Natchez Indians show several notable social and religious differences as compared with their fellows of Muskogean stock, e. g. the very high esteem in which chiefs were held and the "slavish" attitude of the people toward them; the absence (on present information) of totemic clans. Dr. Swanton is of opinion that the area of the lower Mississippi "was the seat of a culture different from what existed any distance east or west of it, a culture which the Natchez had imbibed in a higher degree than all their Muskogean kinsmen, but which may have been already old when they reached the river." Some time we may have a distribution-map of culture-stocks as well as of linguistic families of American Indians.

SIOUAN. Under the caption "The Indian and Nature," Miss Alice C. Fletcher records in the "*American Anthropologist*" (n. s. ix, pp. 440-443) for April-June, 1907, the experience of a Ponca Indian with the "Thunder-gods," and also another experience of an Indian of the same tribe concerning the breaking of a vow. As Miss Fletcher observes, "instances could be multiplied, all tending to show that the Indian draws his moral teachings from nature, and regards coincidences as supernatural expressions of approval or anger." Among the Omahas, the "priest," we are told, "must be a man 'whose words never deviate from the path of truth, for Wakonda [the 'Great Spirit'] manifests the value placed upon truth in the orderly movements of the heavenly bodies and in recurring day and night, summer and winter (La Flesche)."

*A. F. C. and I. C. C.*

#### RECORD OF EUROPEAN FOLK-LORE IN AMERICA.

SUPERSTITION (CALIFORNIA). In his monograph on "Superstition and Education," which forms vol. v, no. 1 (Berkeley, July 15, 1907, pp. 1-239) of the "University of California Publications (Education)," Professor F. B. Dresslar publishes a mass of material "gathered directly from the minds of young people during the time of their professional preparation for the work of teaching," and "collected in such a way as to avoid entirely the possibility of mutual help or suggestion," — the superstitions are graded as to "belief," "partial belief," and "no belief," and classified as to subjects: salt (spilling, etc.), bread and butter, tea and coffee, plants and fruit, fire, lightning, rainbow, moon,

stars, babies, birds (owls, peacocks, chickens), cats, dogs, cows, sheep, swine, horses, rabbits, rats, frogs and toads, fish, crickets, spiders, snakes, lizards, turtles, other animals and insects, chairs and tables, clock, mirrors, spoons, knives and forks, pointed instruments, pins, hairpin, comb, umbrella, candles, match, tea-kettle, brooms and sweeping, dish-rag and handkerchief, garden-tools, ladders, horseshoes, hay, days of the week, New Year's Day, Ground Hog Day, April Fool's Day, Easter, May Day, Hallowe'en, Christmas, birthday, numbers, counting and numbers, laughing, singing and crying, starting on a journey and turning back, two people speaking at the same time, in at one door out at another, washing and wiping together, two persons walking on opposite sides of a post, stepping on cracks, sneezing, making a rhyme, boasting, crossing hands, sitting on a table, going through a window, stumbling and falling, "an itching palm," hand itching, eye itching, nose itching, lips itching, ear itching, burning and ringing, foot itching, miscellaneous body signs, warts, mole, birthmark, stye, right and left foot, dress and clothing in general, neck-charms, strings and ribbons, shoes, precious stones, amulets and charms, wearing clothes wrongside out, rings, money, first time, wishing, wishbones, death and funerals, dreams, spiritism, weddings, initials. After listing all these superstitions the author treats in successive chapters the following topics: What is superstition? Belief in superstition; Uses of superstitions, Luck; Wishing; "Charms" and "cures;" Animals in superstitious lore; What are the most common superstitions? On mental preference for odd numbers; "Over the left," Remembering superstitions; Superstition and education. The work concludes with a brief bibliography (pp. 235, 236) and index.

According to Professor Dresslar, "superstition" is "a willingness and a phyletic, instinctive desire to believe in certain causal relations, which have not and cannot be proved to exist through a course of reasoning, through revelation, or through direct observation" (p. 141). And superstitions "grow out of a naïve belief in the all-pervasiveness of mind or spirit, and the possibility that man may know this universal mind through the suggestions made to him by the common things and events about him." Fear is a strong element in superstitious feelings, and superstitions "represent in part those conclusions which men have adopted in order to free the mind from the strain of incompleting thinking" (p. 143), — this is seen, e. g. in the mental development of the child. Superstition, Professor Dresslar observes (p. 145), "is that form of human credulity prompted by an emotional predisposition which had its origin in adjustments to physical conditions long since passed away." The data recorded in this monograph embrace "7,176 separate, specific, and reliable confessions, made by 875 different individuals," of which, "3,951 are frank expressions of disbelief, 2,132 of partial

belief, and 1,093 of full belief," the proportion of disbelief being 55.1 per cent. According to the author, "more than 95 per cent of the specimens given appeal directly to the emotions; or, speaking more exactly, are emotional interpretations of the common happenings and events of every-day life" (p. 150). Among the uses of superstitions Professor Dresslar notes, "to frighten people into believing according to the social and ethical ideas dominant" (children especially); "as pedagogical devices to train people into habits of carefulness and economy; teaching people, by means of the various forms of taboo which they introduce, to be careful of their health; as curative agents; as means of relieving the mind from the strain of indecision," etc. Out of 2,120 specimens of "luck-superstitions," only 35 could be classified as belonging in the realm of the demonstrable. The "wishing ritualism" (p. 175) is "the instinctive reaction of universal dissatisfaction," and "wishes" exhibit "a dynamic mental tendency; which, on the whole, makes for righteousness." In the animal superstitions, cats, dogs, and chickens head the list, and "the experiences here suggested smack of country life, or at least a closer contact with animals than modern city life affords" (p. 185). In this cycle of superstitions "the most universal language is that of action," and "the shortest road to the emotional life of the folk is through the ear." Here is exhibited also "a sort of naïve philosophy of common purpose and common sympathy which unites human life, animal life, and even the inorganic world into one psychic sodality, or even psychic unity" (p. 189). Of number-superstitions more than 80 per cent refer to 3, 7, 9, or 13. Of superstitions associated with the right side of the body 85 per cent are of good luck, good fortune, happiness, etc.; of those referring to the left "at least 75 per cent directly foretell bad fortune, impending danger, or trouble." Brevity and attractive form (often rhyme) have contributed much to the remembering of superstitions from generation to generation. Professor Dresslar argues that "it is a mistaken idea to hold that childish imagination gets its best training from a consideration of myth and ghostly tales," and insists that, "while all folk-tales and historic stories should not be excluded from our scheme of education," it is, however, necessary "to distinguish clearly between those stories which develop superstitious faith and trust and those which portray ethnic ideals of life and conduct." There is, he believes, "a great mass of folk-tales and rhymes admirably adapted to the demands of normal and wholesome development."

A. F. C.